121 across the Chin-sha Chiang we reached directly Ping-i Ch'ang (west of Ping-shan), which is on the main road to the southwestern frontier of Szechwan. We did not see any Lolo on this
103 road. Ping-i Ch'ang was formerly known as Man-i Szu [the barbarians' sub-district], a name which is still used today. But although the name remains, it has lost its connotation because this whole area has been occupied by Han-Chinese.
000 Ping-i Ch'ang is located at the river junction between the Chung-tu Ho and the Chin-sha Chiang. About 3 li upstream is Shih-chio Ying, where the Hsi-ning Ho enters the Chin-sha Chiang. Sometimes when the water is high it can be reached by steamboats, and in ordinary times by wooden boats. It is the upstream terminus of the Chin-sha Chiang [6]. Therefore, Ping-i Ch'ang is the key of land and sea communications, the gateway to the west part of P'ing-shan , and also the main post from the hinterland to the border area. The city streets are built along the mountain and supported by large columns standing on hewn rocks. The floor of these houses is supported by wooden pillars, which sometimes are several tens of feet high so that water could not reach the roofs even at flood time.
439 Salt, clothes, and other goods imported from outside are all unloaded and transported by burden-carriers to frontier areas for trade with the Lolo. The Lolo use lump silver as their
● [436] currency. The silver is weighed by ounces or in ingots, and can be exchanged at Ping-i Ch'ang. We can see that trade between the Han-Chinese and Lolo has already assumed great significance here.

133 Traveling about 50 li from Shih-chio Ying upstream on the Hsi-ning Ho, one reaches Hsia-ch'i. The Hsi-ning Ho originates from the eastern flank of Huang-mao Kang and runs across Lan-pa-tzu, Chung-shan P'ing, and Lo-san Ch'i of Lei-po county to Hsi-ning on the border of P'ing shan county. The whole course is more than 100 li. Another 85 li from Hsi-ning it reaches Hsia-ch'i.

439 Hsia-ch'i, located on the southern bank of the Hsi-ning Ho, is the largest town along the river with a population of about 4,000. In the town are stores and restaurants. The Lolo in both neighboring and far away districts all come here to trade. Not far away across the river is the boundary of Ma-pien county. The Lolo in Ma-pien also come here frequently. Further upstream on the Hsi-ning Ho from Hsia-
361 ch'i, all the villages and outposts on both banks of the river are Han-Chinese, while high up on the mountains are the Lolo. So this area is inhabited heterogeneously by the Han-Chinese and Lolo.

groom's families is a kind of economic trade. Ordinarily relatives and friends also exchange gifts during each other's visits. This custom helps to adjust the distribution of products and handicrafts in the society. During the inspection team's stay at Liang Shan, except for a few poor white Lolo families who asked for silver in exchange for food, the majority of Lolo families all voluntarily prepared food for us by killing oxen, sheep, chickens, and pigs, or by boiling corn and potatoes, the kind of entertainment given us varying with the economic situation of each family. The inspection team usually estimated the amount of expenses incurred by the host and then gave him in return such gift articles as cloth, salt, scissors, mirrors, needles, and thread.

The distribution of wealth and goods among the Lolo was originally based on the principle of entertaining strangers and exchanging gifts. Since their contact with the Han-Chinese, however, a trade system has gradually developed. The medium of exchange is silver, measured by the ounce or in ingots. This traditional Han-Chinese system has now penetrated deeply into the Lolo community and is used consistently. Lolo currency is quite influential in the border area. Silver coins are still widely circulated in P'ing-shan and P'ing-i Ch'ang east of the Lolo territory.

The Lolo go to Han-Chinese cities or towns to buy commodities, the main items being salt, wine, cloth, and other articles of daily use. Lei-po, P'ing-pien, and Hsi-ning are all important trading towns for the Han-Chinese and the Lolo, who continuously [68] visit this area. The twelve Encha branches use Ma-pien and Hsi-ning as their trading centers, while the A-lo, A-cho, and the nine Sinicized Lolo families trade mostly in Lei-po.

The Lolo territory being beyond the control of the county government in border areas, the Lolo have been engaged in opium planting in recent years. The opium is exported and sold in the Han-Chinese territory with enormous profits. Therefore the Lolo's economic conditions are above those of the average Han-Chinese. The Lolo use the revenue from opium to trade for guns and silver in the Han-Chinese territory. In the early years of the Republic, when Yang Ch'un-fang's troops were stationed at Lei-po, they sold guns to the Lolo for a huge profit. Since then arms have flowed continuously into Liang Shan with the result that today nearly every Lolo household has a gun. As the circulation of silver money is prohibited by the government in the Han-Chinese territory, the ruffians there are engaged in the lucrative

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

tree eighty feet high. Last year an old man nearly seventy 000
years of age had climbed up this tree to prune some of the top branches. Tree-climbing is one of the things these aborigines of West China are expert at. I have seen boys go up tall trees like a set of monkeys. When I saw some boys climb nimbly up tall pine-trees with all the lower branches cut away I thought they looked like the natives of the Malay States, who climb the palms with great dexterity and celerity.

Snow fell towards evening, and we finished our day's journey 712
with the white flakes falling everywhere, and so there was no chance of photographing the village where we were to stop the night. A fine wall surrounded the village, and the wall was loopholed all around with slanting holes. These loopholes were about the height of one's shoulder, and everything was ready for the repelling of a sudden attack.

We found at this village that the Nosu people do not use 436
the copper cash which are found all over China, and that 437
barter is in full swing. When we were there salt was largely the medium of exchange. The salt used was the black variety produced at Tsi Liu Ching and exported over so wide an area in West China. One catty of salt purchased four catties of honey. Two catties of salt purchased one catty of bees-wax. Two catties of salt purchased one of small dried mushrooms, the kind so much used in the *recherché* feasts of China. Two of salt also purchased one of raw hide. Labour was also paid for in salt. The comparative dearness of salt, none of which was produced in the parts of Nosuland I visited, made it too valuable an article to be often eaten, and much of the food consumed by the people is never flavoured with salt.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

436 [186] The Nosu say that the flabbiness of the Chinese men, and their inability to cope with the Nosu in enduring hardness, is due to an excessive eating of salt. Now, however, that the Central Government has begun to tax salt very heavily and is likely to tax it still more, the West China Chinese are likely to approach the Nosu more nearly in their sparing use of a salt diet. To put it very mildly, the Government salt policy is one that has not the welfare of the poor people at heart, and is likely to produce complications that are not yet clearly foreseen. When a man has to pay a day and a half's wages for a pound of salt in a country where there are abundant sources of salt-supply, something must be wrong.